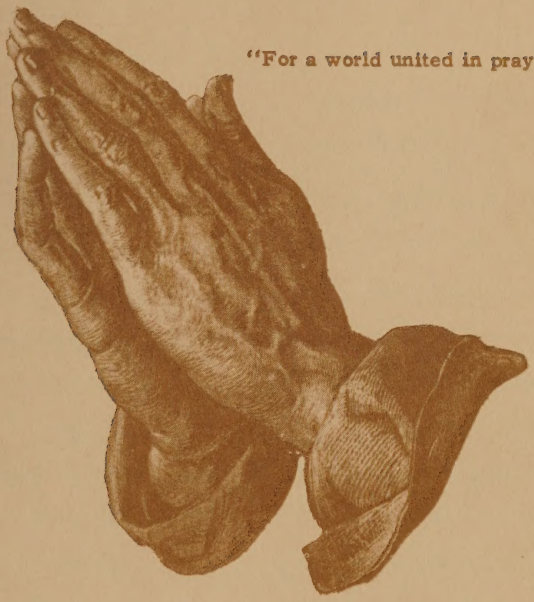
Fellowship in Prayer



"For a world united in prayer"

Let good befall the world.

— Agni Yoga

Volume XVIII **FEBRUARY 1967** Number 1

OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

22 East 29th Street New York 16, N.Y.

Volume XVIII February 1967 Number 1

CHARITY

We could not choose a more fitting way to celebrate "Brotherhood Week" than by adopting for this sacred occasion the divine attribute of *charity*.

Our dictionaries give, as one definition of *charity*— "Act of loving all men as brothers, because they are sons of God."

Charity is the essence of brotherhood as brotherhood is the way and the only way to unity, freedom, peace and to happiness untold. *Charity* is love in action.

Abraham Lincoln gave to the world one of the greatest sermons ever preached and he gave it in eight simple words—"with malice toward none, with *charity* for all."

"Though I speak with the tongues of men and of angels and have not *charity*, I have become as sounding brass or a tinkling cymbal and though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and have not *charity*, I am nothing."

"And now abideth faith, hope, *charity*, these three but the greatest of these is *charity*."

— Harry Halsey Starrett

EDITORIAL

CONVERSATIONS

This morning, as I stopped on the way to the office for a cup of coffee, I found myself in conversation with a casual friend about the just-finished holiday season. There was talk about the crowds, the decorations, the relaxation and also the fatigue that comes with this particular time of the year. But, interestingly, since my coffee partner and I were not particularly close friends, there also was a discussion of church services we had attended. One of his worship experiences had been unique—a jazz vespers in one of New York's downtown Episcopal cathedrals. It had moved him and he was especially desirous of describing one portion of the service when, as he described it, "we came to that part where we sing, 'Praise God from Whom all blessings flow'..."

"Yes," I said, "the Doxology."

"Whatever it's called," he replied. "It told me something."

* * * *

To regular readers of FELLOWSHIP IN PRAYER, and also to those just becoming acquainted with this wonderful work, the explanation of your editor is hereby extended for the above, perhaps quite unusual, preamble to an editorial. It is his desire at this time, however, to be quite conversational since it is his last opportunity in this capacity to address this readership. Circumstances are such that at the moment these pages are being read he will be establishing himself in a new position in Switzerland. As the words are being written, however, he is in the throes of preparing for the move. And at such a moment, one cannot help but reflect on the meaning of the many experiences that have been his. . . It is exciting to anticipate the events to come, and fulfilling to

have as an undergirding for a challenging future the prayers and good wishes of many friends. A source of everlasting reassurance, too, is the knowledge that once one is a part of such a fellowship as this, neither time nor distance can break the bond.

* * * * *

As noted above, the subject at mind is conversation—specifically conversation about our spiritual presence and growth. Is it too hasty of us to observe that even in this era, when many prophets can see only doom for mankind, there has been an accompanying increase in the ability of men to discuss openly their fears and their hopes, their basic beliefs? We don't think so. As your editor and a casual friend were able to share their spiritual thoughts in a coffee shop, so are thousands upon thousands of others today exploring together the foundations of their faith.

At the start of a new year, one can look back with satisfaction at the tumbling of walls which have separated men of varying religious persuasions, at the heightening volume of talk about God. Now that the initial furor has subsided, it can even be seen that those who suggested God is dead might well have performed a lasting service. We would propose that they stimulated thought—and conversation—which ultimately only can have a positive result.

* * * * *

Among Christians of different background, recent years have found the virtual elimination of barriers to conversation. From formal, world-level conferences to small "living room dialogues," differences are being dissected and similarities discovered.

New ground is being broken, too, by the major faiths. Christians and Jews, particularly, are delving deeply together into their common Scriptural heritage. Already, as seen in the struggles for civil rights and opportunities for all men, such a common search has produced measurable understanding and desire to work jointly for universal social

justice.

While all meetings of the various hierarchies are desirable and cause for encouragement, we believe that spiritual growth is most readily attained on the individual-to-individual, small group basis. As a fellowship in prayer we pray for a proliferation of prayer circles, regular meetings of even a few individuals where a communion with God can be experienced through both vocal and silent prayer and conversation. Those who have been a part of such groups will attest to the beauty and value of the experience.

* * * * *

Fellowship in Prayer believes it has been and will continue to be an important stimulus to spiritual conversation, both among individuals and between individuals and the one source of truth and sustenance. The work of the fellowship is humble, and it is meant to be; this is not to say, however, that the work is *small*. Quite the contrary. Over the years the strength and truth of the idea—and the fellowship is an idea, a spiritual idea—has been proved again and again.

It is with some regret that this editor leaves his task. Yet, he knows that another will take his place—hopefully to bring new vigor and insight to the work. He leaves, too, in confidence that others who guide the fellowship will carry on, sustained by the love and prayers of an increasing number of friends.

— Neil Mellblom

For me the different religions are beautiful flowers from the same garden, or they are branches of the same majestic tree. Therefore they are equally true, though being received and interpreted through human instruments equally imperfect.

— Gandhi

Prayers for World-Problems

Mary Lamoreaux Burnell

I would ask your assistance in giving a treatment to the world. I have not prepared the treatment. I shall give it as the Lord commands—in speech, through speech, by the Presence which is here, and which wishes the word of truth to be spoken. He calleth those together who are mindful and who have a desire to speak of former things, and to obtain the vision of truth, so that they may say, acknowledging, It is truth.

You may join with me in whatever treatment is supplied, knowing that you are directing this treatment to your larger body, to problems that annoy and disturb, that have robbed you of the vitality of riches, and have sucked the blood of your money, that you may be healed of the germs of disbelief that have thrown over this wonderful country the false supposition that there are evil machinations and forces at work to destroy. But the devils shall fall over the cliff, for they are nothing. And the bubbles that boil within the pot shall have nothing to say about it. The rich and the poor alike have nothing to say about it. The lords of finance and the hungry miscreant have nothing to say about it. The Lord moves in this country, but He moves by the noiseless road. You can not hear His footsteps; you can not catch the sound of His breathing; you do not feel the pulsation of His vitality and life. But He walks with you. And His voice speaks to this world:

The problems that appear to be large
and small,
have faded out. They have no support.
I have withdrawn the passions
that heaped the waters of mortal mind.

That path of silence is the path of progress.
It is the path of becoming;
It is the path along which changes seem to take place.

That which heads toward destruction shall fail.
That which aims to deplete and deprive the people
shall fail. That which would impoverish shall fail.
The earth shall bring forth after its kind.
The people shall love my earth,
they shall glory in my earth,
they shall find pleasure in my earth;
for they shall find that the earth
is my Paradise.
There is nothing that can wreck.
There is nothing that can snatch out of my hand.
We have passed that time in the world
when there can be any fear of mistake,
of mismanagement, when there can be any fear of loss.
We have climed over a wall
and we see now what is before us—
a world of pleasantness, a world of joy,
and a world where evil shall not prosper.
Where men have designs that would interfere
with the happiness of all or of few,

those designs shall fade;
they shall vanish; they shall disappear into vagaries and dreams.
And men shall wonder what they thought and why they thought it.
And they shall wonder how they schemed and why they schemed as they did.
And all their plans shall be snatched out of their hands. And there shall rise up
in the midst of this country a sign that the Lord is with His people,
and that His chosen people,
who are capable of walking the path, the noiseless road,
who speak in silence the words of truth—
they walk with Him. They take His hand.
Behold, He holds the right hand of mankind,
saying, Fear not, I am with thee.

* * * * *

Our training today has been in the enlargement of the mind to comprehend, or at least to imagine, what it is to be liberal and magnificent, whether we have means, or not, quite forgetting that habit of thought which has imprinted itself upon our minds, that we may, through forgetting this habit, experience something more truly related to our real selves.

I will give you a treatment which is to extend to the world, which is to be for the world the underground application of its nourishment, of its perfection, and of the cultivation of its satisfaction, its beauty and happiness, and for the glorification of the earth by this un-

derground method. We shall go throughout the whole world. The world is a small atom; but it is comprehended, it is held in the hollow of His hand—smaller than a ball that a child plays with, smaller than an atom. We hold this world in our embrace. To this world we utter the sentence—considering our true Being Who is the Presence—

I am here.

That sentence can creep along, under the grass and through the mountains, under the waves of the sea, under the buildings of cities—underground. It is a wonderful concept. The gold is hidden in the ground. Treasures are concealed in the ground. The words of truth are in the ground. They suspire from the earth.

Continuing our treatment to the world:

I am here—the great magnificence,
the power of truth that heals,
that beautifies, that clarifies,
that satisfies.
The light of truth, its joyousness and happiness
springs up through the blades of grass.
It springs up through the very airs.
It is tossed up, like spray from a fountain.
It is justice—justice accompanied with beauty,
justice accompanied with health,
justice accompanied with freedom,
and justice accompanied with wealth.

In all my earth, there are none at a loss to know what to do.
There are none at a loss to be fed.
There are none in pain and misery.
In all my world there is happiness.

All matters are attended to,
and all things are seen in the right light, and none can make any mistake.
The leaders of men and those in public office
who seem to control the affairs of state, can not make a mistake,
nor can they guide the Ship of State through their own personal interests.
For there is but one interest at work and that is the Divine Will.

This world is to be seen as a most wonderful place.
It is to be seen as a beautiful spot.
This world has responded to the Word of Truth,
and everything and every person shall acknowledge Me in all their ways;
for this is the law of God which has been fulfilled.

PRAYER FOR A STORMY NIGHT

Lord, bless the broken things this night:
The little birds with crippled wings,
The shy and wounded woodland things,
The aching hearts and helpless hands,
Homes, faith and creeds of all the lands—
Bless them, O Lord, and set them right.

— Catherine Cabeen Houck

WE MAKE OUR OWN MIRACLES

Eleanor Langfield Linich

When I was a child, Sunday School used to be a time of joy for me.

I remember how much I liked to get dressed in my special piqued dimities. Mother would proudly hold my hand on our stroll to the fountained square where the aged church stood. The melodious tower bells would herald a toll of welcome for all the town to hear. What strange ecstasy swept over me every time I heard the old organ fill the cathedral with thunderous chords!

Any awareness of Christ, other than as an important Biblical figure, failed to affect me. I recall thinking of God as some far-off Being, not too aware of me, but to whom I could pray on the chance that He might hear me and grant my request. I looked upon Him as a sort of Fairy Godfather.

God remained in that infantile category during all the years of my maturing I tried to follow most of the basic teachings of religion, yet none of my dreams came true.

Why?

It puzzled me. I refused to believe that I had to accept failure. All around me I saw so-called sinners who were making spectacular strides.

Where did I take a wrong turn? Was it the early marriage I made? The marriage turned into a tragic fiasco. And it needn't have been. There were moments of great joy in those years. What basic quality of character did I lack?

I doubled my efforts in search of an answer. I split my ego into bits and pieces so that I could discover the substance of which I was made. This wasn't easy to do. My conscious mind resisted such cruel dissection, and my subconscious mind attempted to dissuade me with every lure known to its nature. I would will myself to act one way, only to find I was reacting in reverse.

Why?

I relived on paper numerous

episodes I had not thought of in years. It gave me courage to face the deep affronts to my ego. Deeper injuries popped out of consciousness. And insight was born. A frail, flickering light at first, but sufficient guidance to seek more difficult truths.

I did not progress rapidly. It took me eighteen years to realize that everything that happened to me left an imprint upon my mind. The imprint was perfect for childhood. I was expected to be dependent. The trouble was that I carried that dependency into my maturity. During that interim I had not learned to change many of the automatic reflexes and predetermined attitudes which caused me to react in a way destructive to my well-being.

I had to dig, struggle and work. I had to remake my thinking, put aside childish helplessness. I had to turn from the old to the new. And, as I did, I perceived I was not alone. Something...Someone...was there. Some sort of magic came as a reward for my effort.

And the miracle?

I discovered...even as Christ... that the Father and I are One!

THE TARDY THOUGHT

I did not know that he was there,
I could not see his face,
For I was wrapped in my despair
And lost to time and place.

If I had only raised my eyes,
Had not been so inert,
I would have come to realize
How much my neighbor hurt.

— Emma S. McLaughlin

RIPPLES ON THE WATER

G. Wallace Tibbetts

Only through our individual lives and example can peace be brought to the hearts of our own countrymen who live under the shadows of stress and strain concerning which we have little knowledge.

Am I my brother's keeper? is a question calling for an individual answer. Our thoughts and acts go far beyond our intention and our knowledge, no doubt. I like to think our good purposes are like ripples on water—they go on and on to the uttermost shore. Unfortunately, the acts of those who are not inclined to do the right thing go on and on to the uttermost shore, too.

If we organize forces or thoughts based on a pattern implied by the words: *"Love thy neighbor as thyself,"* we just cannot stop the ripples of good ideals flowing outward to the consciousness of others (known and unknown)—and the ripples do not stop at the shore line although it may be far distant. Ripples become waves of thought, and having broken on the shore line do not stop as they crash on sandy beaches and rocky cliffs on the coast—the waves of the sea rush back with almost as much force as the original tide energy. So with our thoughts and acts toward others, they do not merely bless them and stop. In turn the forces of kindness flow back to the source. Blessings come back to you and to me when we begin spreading the theme of brotherhood to all men regardless of race, color or creed.

HAPPINESS means HARMONY

—Adapted by Ellen Gibbs from the
1st Chap., "LIFE IS AS YOU GIVE IT"
by Louis Conde-Lahissa.

The Law governing attainment of Happiness is very simple, the same as the Law governing Health. It is: *Forget yourself.* Your great handicaps to happiness are thoughts of self, the *fears* of self, the fears of the game of life, the fears of what may be in the future through experiences in the past.

. . .Happiness does not come from outside. It comes from the radiation within; and it is just as easy—it is easier—to have happy thoughts as it is to have miserable thoughts. . .

The handicaps to your happiness are the capital sins: Selfishness! Greed! Hatred! Envy! Jealousy! Pretenses! So unburden yourself of those handicaps.

Many possessions do not give happiness. . . What does ir profit a man if he has gained the wealth of the world but he does not have happiness—he does not have health! What does he have? You know the old story of the mendicant sitting on the sidewalk. When the king came by and offered to change places with him, the mendicant told the king that he did not wish to make the exchange, for he had what the king could never have—freedom and happiness.

Obey the *physical,* the *material* laws: obey the *Spiritual* Laws! You must be in *harmony with both* in order to get the most and the best out of life.

ONE AND ALL

How yearns the solitary soul
To melt into the boundless whole,
And find itself again in peace!
The blind desire, the impatient will,
The restless thoughts and plans are still;
We yield ourselves—and wake in bliss.

World-Spirit, come, our spirits firing!
For evermore to thee aspiring,
We but obey our nature's call.
Good angels feelingly persuade us,
And heaven-taught masters gently lead us
To Him who made and maketh all.

To re-create the old creation,
All things work on in fast rotation,
Lest aught grow fixed, and change resist;
And what was not shall spring to birth,
As purest sun, or painted earth.
God's universe may know no rest.

It must go on, creating, changing,
Through endless shapes forever ranging;
And rest we only seem to see.
Th' Eternal lives through all revolving;
For all must ever keep dissolving,
Would it continue still to be.

— Goethe

(By courtesy of Murray Young)

Prayers of All Faiths

From the unreal, lead us to the real;
From darkness lead us to light,
From death lead us to immortality.

— Upanishads

O Thou that givest sustenance to the universe,
From whom all things proceed,
To whom all things return,
Unveil to us the face of the true Spiritual Sun,
Hidden by a disk of golden light,
That we may know the truth
And do our whole duty
As we journey to Thy sacred feet.

— Hinduism

Keep us this day in sheltering flame,
Master of the Hidden Fire,
That all through life clear-eyed may be
Our soul's desire.

— Fiona McLeod

He that dwelleth in the secret place
of the Most High shall abide under
the shadow of the Almighty.
I will say of the Lord, He is my refuge and my
fortress: my God; in him will I trust.

— Psalm 91

Grant me beauty in the inward soul
and that the outward and the inward
may be as one. May I esteem the wise
to be the rich, and may I myself have
that quantity of gold that a temperate
man, and he only, can carry.

— Prayer of Socrates

Give us, O King Zeus, what is good,
whether we pray for it or not;
and avert from us the evil, even if
we pray for it.

— Lacedaemonian Prayer

The Lord bless thee, and keep thee;
The Lord make his face shine upon
thee and be gracious unto thee;
The Lord lift up his countenance upon
thee, and give thee peace.

— Numbers (Old Testament)

I seek the Way.
All ways my feet have trod.
The Way of Fire calls me with fierce appeal.
Naught in me seeks the way of peace;
Naught in me years for earth.
Let the fire rage, the flame devour;
Let all the dross be burnt;
And let me enter through that Gate,
And tread the Way of Fire.

— Theosophy

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the center where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the center which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan
on Earth.

— A Modern Invocation

I supplicate, O Lord, that Thou
wouldst wash away the dust of our
spirit-eyes, that we may know well
both God and man!

— Neo-Platonism Simplicius

TO LIGHT A CANDLE

I, too, have known this surging blackness
wherein you walk.
Like you, I reached for something
that was never there;
and when I rapped at Wisdom's door, my timid tapping
brought no answer to a mind filled with despair.

I have watched a white-hot sun through haze in summer,
so blinded by its glinty luminance
I sought leaf coolness in the shadows....
Shadows...its nothingness...its evidence.
Scintillant stars, though they are steadfast,
have been concealed by storms or Nubian skies;
refulgence of the moon is beauty borrowed;
if I denied its light, would it be otherwise?

Come! Take my hand; this path is narrowed
by hate and fear,
yet love and understanding and a glimpse of truth
also lie here.
Perhaps we shall learn best what truth is not—
not black or white, not shade or even substance
in steady states,
for in hollow darkness, we see falsely
those entities the light illuminates.

— Margaret Casselman

MY BROTHER'S NAME

Grey clouds, darkening, crowd the moon
tonight, but finally concede
a slender rim of luminescent light.

O Father God, I do not want
dark clouds of prejudice
to hide my brother's face from me!
Sometimes his skin is not
the color of mine; sometimes
he speaks another tongue;
worships in a different way
or seemingly not at all. He may be
slave or tyrant; greedy, hungry;
meek or proud; sinner, saint—

Incarnate God, I need You to erase
clouds from my eyes
as You lift them now from the moon,
till I see You in every man,
still living his heaven's heritage
or bearing his grief, his shame!
Then I shall see each one
my brother, and know,
past all appearing,
Love is his name.

— Emily Sargent Councilman

(First appeared in CHRISTIANITY TODAY)

GOD IS IN THIS EXPERIENCE

(Extracts from the writings of Henry Thomas Hamblin, founder of the SCIENCE OF THOUGHT REVIEW)

The great secret of true achievement in the spiritual life is to practice the Presence of God and to acknowledge Him in everything.

It is one thing to hold beliefs and views and even convictions about the efficacy of the Presence of God, and quite another to realize the Presence of God actually in the same room or house that one is in and to experience changes in consequence.

Experience has taught me that it is not only necessary to acknowledge and recognize the Presence of God, but it is also just as necessary to declare that God's Presence is Love. Love possesses a miraculous power and potency; and by "Love" I mean God's Love, or God as Love, acknowledged and declared by us in the face of disorder and difficulty. Actually, I cannot describe Love, for it is beyond any description. It heals, adjusts, and makes all things new. It is beyond all our human ideas of love. One who has experienced it can never describe it, but life for him can never be the same again.

One of our readers in France once told me of a little French priest. He was very sad. He had to attend the death-beds of sinful men and women, and what happened on these occasions filled him with pain and distress. But one day, when he was feeling exceptionally grieved and depressed, the little priest suddenly had a realization of the Love of God. What he realized no one can describe. But when once he *knew* the Love of God he became a changed man. He knew that all was

well, and could not be otherwise, because of the Love of God. All his happiness went, and he could minister at the death-beds of sinners without any doubt or fear, for did he not know the Love of God!

"In Christ's revealing," writes Mother Julian of Norwich, "I realized endless, unchanging Love, and our soul's security and salvation therein. And there was not in evidence anything contrary to that.... I saw that our Lord is never wrathful nor can be, nor ever shall be. It would be contrary to His very nature. For He is God: Who is Goodness, Life, Truth, Love and Peace. He seeth clearly all within His Goodness. He is one Unity in Himself; there is no room for wrath."

But, of course, the Love of God is something far greater than being loving and forgiving. Love is the greatest power in the universe. It is one great integrating principle. Without it everything would fall apart into ruin. With it all is held together, from the infinitely small to the infinitely great. But Love is not aggressive. It does not force itself into our life and experience, but stands by, patiently waiting to be recognized and acknowledged....

Beginners cannot understand why their life should consist of one experience after another; or why it should be so much more difficult now that they are living the regenerate life than it was when they lived for self and pleasure. The fact of the matter is that we have to pass through experiences in order to make progress. For progress can be made only through meeting with resistance, in the same way that a kite will fly only when it meets a resistant wind, or a boy at school learning mathematics through having to work out increasingly difficult problems.

The trouble with many of us is that we think that the object of life is to have an easy time, with no troubles to meet, and for us to remain as we are, instead of being trained for great responsibilities. So long as we think in this way life remains a disappointment; for no sooner do we settle down to a quiet existence than along comes an experience

which not only wakes us up and disperses spiritual sloth, but also tests us to the utmost of our strength and fortitude.

This, of course, is a great disappointment to us. But this is not due to anything being wrong either with life or its laws, but to our wrong ideas of life, and to our neglect of God and failure to seek Him and find Him in all the everyday experiences of life.

If, however, we look upon life as a training school, and accept its disciplinary experiences and cooperate with them, then we are not disappointed.

Also, if we spent more time in interior prayer, and in realizing the Presence of God, then many experiences would be avoided, because they would not be necessary, seeing that their sole object is to bring us nearer to God and His eternal joy.

However, most of us do not seek God enough, and so we are given the privilege of learning through experience and attaining to union with God through it. We may regard the experiences of life as things to be avoided by every means in our power. If we use metaphysics in an attempt to dodge them we may do ourselves a lot of harm, for experiences must be faced and cooperated with. Acceptance is not merely a doctrine—it is a law of life which cannot be evaded. One who tries to dodge the issue finds his difficulties increase. But if we go forward, then we have behind us all the power of the Universe, helping us and pushing us forward. If we run away we find ourselves fighting against the laws and powers of life, to our great disadvantage.

There are some who say that experiences are not necessary. The perfection of the Absolute is the only reality and truth, and that therefore adverse experience and what is termed trouble do not exist. I notice, however, that they have their experiences much the same as other folk, and that they get through them very well because they keep their mind stayed upon the Absolute (God and Eternal Perfection) instead of upon their troubles. We have no fault to find with that, but can only say "God bless them."

It must not, however, be thought that life consists of a series of troubles and evil happenings which cannot be cured and which therefore must be endured. On the contrary, all experiences can be transmuted. If we deal with them in the right way, then what may appear to be our greatest hindrance is turned into our greatest stepping-stone.

We fear experiences so long as we are unwilling to accept them. So first of all we accept them, not as something evil which has to be borne with resignation, but as an opportunity to overcome and rise to higher and better things. We also accept all the duties which life places upon us. If we were to seek to avoid them we should become unhappy and unsatisfied. But because we accept the duties of life and perform them joyfully we become satisfied deep down within, and feel at one with life in all its forms, both visible and invisible.

But not only do we accept life and all its duties and experiences, we also bless each one as it arises. What a difference it makes if we bless a difficult experience or irksome duty instead of cursing it, or complaining, or pitying ourselves because of it! We can say to ourselves: "Because my life is Divinely arranged no experience can come to me which is not for my greatest good. If this present experience were not necessary it would not have come to me. Therefore I will try to rejoice in it, find the good in it, and turn it into a stepping-stone."

But we are not alone in the experience. Personally, I found life hard to bear so long as I felt that I was battling alone and separate from God. Oh, yes, I prayed. No one could have prayed harder or with greater intensity and earnestness than I. If prayer could split the heavens then surely mine would have pulled the very stars from their places. But it was to a God Who was afar off.

It was a great day for me when I realized that God's blessing was in the cloud which enveloped me. It was an even greater day when God revealed Himself to me in the experience itself.

O Thou kind Lord! Praise be unto Thee that Thou hast shown unto us the highway of guidance, opened the doors of the Kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality and Thou hast invited the wandering birds to the rose-garden of grace.

O Thou Almighty! We people are Thy servants and Thy poor ones! We are remote, we yearn for Thy presence; we are thirsty for the water of Thy fountain; we are ill, longing for Thy medicine. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrances so that the souls may raise the cry of "O God! Guide us to the straight path!" May they open their eyes by beholding the lights and become freed from the darkness of ignorance! May they walk around the lamp of guidance! May the portionless receive a share! and may the deprived ones become the confidants of the mysteries!

O Almighty! Look upon us with the glance of mercifulness! Grant us heavenly confirmation! Bestow upon us the breaths of the Holy Spirit! so that we may become assisted in service and like unto brilliant stars we may shine in these regions with the light of guidance! Verily! Thou art the Powerful, the Mighty, and Thou art the Wise and the Seeing!

(Revealed by Abu'l-Baha to the Baha'is
of the Northeastern States)

—Submitted by Frank A. Mastropaolo

Peace comes from within. Do not seek it without.

— Buddha

HANDS

Berneice A. McCombs

Study your hands—each pair contains a story. The anatomy of a hand is delicately constructed and is in perfect harmony. Have you ever noticed how hands can express joy, fear, happiness, sorrow, patience, doubts, and many other human characteristics? They can ask a question, make a promise, dismiss a class, threaten another human, or even show disapproval. Our hands by their actions, seem to become the representatives of our lives. Study your hands and discover that only God could be the construction engineer.

The Bible refers to the hands more often than any other part of the body. The word is found many times in both the Old and New Testaments. Just imagine how wonderful Jesus' hands were as He went about healing the sick and blind. His pair of hands helped teach the simple truths of God's Universe. They labored for the Kingdom of God. Remember how Thomas did not believe until he touched the Master's hands and side? The praying hands of Moses were uplifted to God to bring victory for the people of Israel. Pilate washed his hands to proclaim that he was innocent of the blood of Jesus. The hands of Jesus are mentioned forty-five times in the Gospels.

A great painting, the sound of lovely music, or the writing of a great story requires the use of busy hands. You find the heart of a person is expressed in the use of his or her hands. They perform the tasks to inspire love for both God and man. Hands working for others or hands doing good is the secret of repose for the human heart. Busy hands are never folded. They are always doing for others.

Notice the story we find in the folded hands of a small child in evening prayers or the praying aged hands who have served many years. They are giving thanks for all of God's goodness. You learn of a grateful heart in both pictures. They are hands touched by God's love.

Study your hands and see if yours can be of service to God. God's love is looking everywhere for human hands to use. *****

THE MEDITATIVE PATH

K. M. P. Mohamed Cassim

MEDITATION is a process by which we observe the function of the mind unemotionally. By following this method, one can transcend the mind. Then our work will be worship and our relationship with others will be harmony. Real freedom consists in keeping the mind in meditation. By watching the movement of the mind dispassionately, one can have the ability to observe the mental reactions as they are, without deception. Self-observation will help us to free ourselves from attachments and difficulties.

MEDITATION implies complete awareness of the function of the mind and needless to say, that with the help of meditative mind we can solve psychological problems easily. Many people are suffering from mental agony and this can be avoided by the practice of meditation. It is an obvious and observable fact that to liberate from the lower desires, one must understand the deeper aspects of the mind. Our true Self is eternal and blissful. The purpose of life is to live peacefully by realizing our inner Divinity.

MEDITATION gives us strength of character and spiritualization of living to enable us to face every challenge in life without being disturbed. If we watch our minds carefully, we will find that our minds are wandering on sensational objects. To study any branch of knowledge alertness of mind and undivided attention to the subject is required. To know oneself is to study the entire layers of one's consciousness in deep contemplation, as it is a simple fact that one cannot act properly until and unless one understands Real Self correctly. The secret of living happily lies in the complete understanding of one's mind psychologically.

MEDITATION is an art by which we train the mind to be free from desires and thus keep the mind on a focal point. The structure of the mind is nothing but a bundle of impressions and past experiences. If we watch each and every thought inwardly by the process of choiceless awareness, then there is the possibility of transcending the mind and in which state the beauty and the blessedness of meditation can be felt directly. The sweetest is that state in which one is focussed in deep meditation—*divine contemplation.*

MEDITATION is an essential factor for a man to uplift himself to a higher state of real freedom. In meditation we touch the magnetic field of vast space in which the radiation of divine energy flows spontaneously. In delving deeply into this sweet, serene and blissful experience the question of calculating the degrees of awareness of the Supreme does not arise.

* * * * *

The state of meditation is full of creativity as it generates living vitality and dynamic divinity with bliss. To contact the beauty of Reality, the mind must be calm but alert. The ability to understand, to observe the operation of the mind, can be gained by studying our emotional reactions dispassionately or by watching the thought process in a detached way with intensive awareness. To discover *that which the mind cannot grasp* is meditation—a meditation in which even the meditator is completely absorbed in Reality.

The Word Sent Forth

For the use of individual members of the Ministry, and for Prayer Units and all Cooperating Groups throughout the world.

O Lord my God, thank You for entering into this hidden room in my heart and healing all those hurts. Thank You for Your Love that shines down upon us, regardless of who we are, and heals and restores everything it touches.

* * * *

I bathe my soul in Your healing Love. I sink deep into its limpid depths and come up transformed. I let it flow over me unrestrained till all the dross is washed away and I am purified of self and sin.

* * * *

I yield my entire will, my life, my past, my future, to You, O Father, and live today knowing that You are in every minute, in every experience, in every thought. I trust You and Your Infinite Love and rejoice. Amen.

* * *
*

The above is from the December 1966 MANUAL OF PRAYER published by the United Prayer Tower. Guest author for the month was Mildred Long, one of the Fellowship in Prayer Contributing Editors.

God will not look us over for medals, degrees, citations, or diplomas, but for scars, wounds that have healed, forgivingness.

— Elbert Hubbard

THE QUEST

Is it so long ago?
Is it so far away?
The little Christ Child is lost
In the weary world today?

That the light of the Star is gone?
And today men cannot hear,
The heavenly voices sing
As they did, that far-off year?

Nay! Fear not, O my Soul!
Go to a quiet place—alone—apart!
And kneel and pray
This Christmas Day!
And you will find Him there,
Within your heart!

— Grace Bush

ETERNAL ASSURANCE

The strength of a soul
against life's stream
Is measured by the
sincerity
Of its faith in God
and the promises of
His word!

— Velta Myrle Allen

RULES FOR PRAYER

(From the Baha'i book, DO'A THE CALL TO PRAYER, written by Ruth L. Moffett for all faiths and made available by Clyde N. Deniston)

Three rules we should remember always when the soul enters the chapels of prayer.

(1) The concreteness and intensity of your thought determine the promptness of the response. Therefore make your thoughts clear cut, sincere and intense and you are assured of a speedy answer.

(2) In the measure of your faith shall it be done unto you. A little faith brings little results. More faith brings larger results. Great faith brings great results even to the extent of removing mountains of obstacles. All the Prophets have promised this. "According to thy faith shall thy powers and blessings be," declared Baha'u'llah.

(3) Turn completely from the things of this world to the realm of Glory, many times during the day and night, remembering that the hour of dawn is the best. It is at that hour when the great forces of nature are sweeping through you and that part of the world where the sun is beginning to shine. Then let the Divine Sun, the Glory of God, refresh and gladden your soul, as does the spirit of this beautiful ancient Sanskrit poem.

"Look to this day for it is life.
The very life of life.
In its brief course lie all the varieties
And realities of your existence.

The bliss of growth; the splendor of beauty;
The glory of action.
For yesterday is only a dream;
And tomorrow is only a vision.
But today well lived,
Makes every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to THIS day!
Such is the salutation of the Dawn!"

UNBROKEN KINSHIP

Your Light

Flashed a picture

My memory has enshrined

Night-darkness lost, in Dawn's fusing

Embrace.

— Helen Pisarelli Lombardi

FOR A NEW DAY

In the white dawn before the earliest thrush,
When all the household is quiet in its nest,
I find my garden in a secret hush
With fresh earth odors, by the night expressed.

Each flower I look into looks back at me.
Wide-eyed we wonder...and I too expand,
Accepting my role in God's great family.
I stand at ease—listen for His command.

— Lucile V. McCurtain

INFINITY

Time is a prisoner held in strange bonds.
The atom's cell engulfing a universe,
Blueprints of an eon
Before the dawn of man.
A sleeping giant
Within the crystal teardrop
Of mortal grief and joy.
Time is an essence,
Green pulse of an April rose.
A silver ray,
The uncounted flight of years
From a distant new-born star.
Time is a seed, planted now
Harvested by the Future's hand,
Gathering man to hold him
In the sweeping magnitude
Of God's infinite Time-less Love.

— Zelma S. Dennis

Recommended Reading—

NOT ME GOD, by Sherwood Eliot Wirt, published by Harper & Row, New York, New York; 94 pp., $2.95.

It is said that God often speaks to us—but few listen.
In this little book, the author tells the story of a harried businessman who did listen, and was reborn. The story illustrates forcefully how a man's life was changed once he apprenticed himself to God's will and received the blessings God waits to share with all.

* * *

BIBLE BRIEFS, by Hope M. Fraser, published by World Literacy Evangelism, Inc., New York, New York; 191 pp., $1.50.

This is a book that has long been needed. It clarifies, in understandable language, the lineage of the Prophets of the Old Testament and then leads us into the New Testament. It is valuable reading, not only for adults but also would be a valuable educational text book for use in Junior Bible Classes.

* * *

A. L. ALEXANDER'S TREASUREHOUSE, by A. L. Alexander, published by Doubleday & Company, Inc., New York, New York; 365 pp., $4.95.

This book emphasizes the real values in life as distinguished from the counterfeit and is one of the finest books of its kind we have seen. It touches the heart and lifts the spirit. We can heartily recommend "Treasurehouse" as a real source of wisdom and beauty.

* * *

INTRODUCTION TO ECKANKAR, by Paul Twitchell, published by The Illuminated Way Press, Las Vegas, Nevada; 60 pp., $2.00.

This little book deals with Bilocation—the ability to be in two places at one time. It is interesting to read as an unusual challenge—for the author takes us on a sort of spiritual adventure in the invisible realm of spirit. A somewhat different philosophy in which common sense leads us to ask questions which mysticism attempts to answer.

NOTICES and COMMENTS

IN THIS ISSUE. A special feature to be noted in this issue is *Prayers of All Faiths,* page 15. The selections were offered by Dr. Francis Merchant. Also, without solicitation, other similar offerings have been received. We feel that such a feature will appeal to many readers and solicit their choices for possible use in future issues.

LIBRARY NOTES. Recently a number of books have been added to the Fellowship Library. We are grateful to Mrs. W. H. Freeman of Winthrop, Massachusetts, and to Mr. Frank A. Mastropaolo of New York City for many of these recent additions.

STEPPING STONES TO FREEDOM by Harry Halsey Starrett, published in 1949 by Willing Publishing Company, is an invaluable book to those who are searching for *truth.* Copies of this book may be obtained by writing to Fellowship in Prayer, 22 East 29th Street, New York 10016. The price is $2.50.

PRAYER CIRCLES. The "Week of Prayer for Christian Unity" will be just completed as this issue is read. This is a marvelous event for Christendom—one which we heartily endorse. At the same time, we would hope and pray that a "Week of Prayer for All Religions" some day might be possible. In our own ways—perhaps through our individual prayer circles—we could start a spiritual effort toward that end.

ANNUAL BOARD MEETING. As this issue goes to press, preparations are being made for the annual meeting of the Board of Trustees in February. A report on the meeting will be carried in a future issue of the bimonthly.

SUBSCRIPTION RATES. FELLOWSHIP IN PRAYER is published six times a year (February, April, June, August, October and December) at the rate of $3.00. Special rates are available for copies in quantity and also for back issues.

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If your address has changed in recent months, we would like to be notified promptly, so that there may be no delay in receiving each issue of the bimonthly. Please send your old address as well as the new one—and don't forget to add the Zip Code number. Thank you!

TO OUR SUBSCRIBERS—

We are sincerely grateful to those readers who have renewed, and are renewing their subscriptions. Those who have not yet done so are invited to renew as soon as possible. Ours is a nonprofit fellowship and only through the help and cooperation of those who are interested in our work can FELLOWSHIP IN PRAYER be improved and extended throughout the world.

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NOMAD

Along the shore the swirling foam
slapped and splashed in devilish glee;
And driftwood, carried in it's arms,
A lonely Nomad of the sea.

An obscure curtain opaque and black
dropped round about, an unseen lee,
From wind that swept the endless waves,
And brought the Nomad of the sea.

The slimy Sea Wrack floating there
fanned, in grotesque filigree;
Like tresses of a maiden's hair,
Adorned the Nomad of the sea.

— Janette Guinn

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